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An Authentick

ACCOUNT

OF

SEVERAL THINGS

Done and agreed upon by the

Diſſenting Miniſters

Lately aſſembled at

SALTERS-HALL.

VIZ.

I. ADVICES for PEACE, *&c.* With a Liſt of the Names of Thoſe who have ſubſcribed them.

II. The LETTER, ſent with the Advices to *EXETER.*

III. REASONS for not ſubſcribing, as Some of their Brethren did, the PAPER offered to them on *March* 3d, 1718-9.

LONDON:

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[Bought by Benjamin Grosvenor, J.D.]

An Authentick

ACCOUNT

OF

SEVERAL THINGS, &c.

WE have no Design in this Paper, to give a full and particular Account of all that lately pass'd, amongst the Dissenting Ministers of the several Denominations, at *Salters-Hall*; nor do we intend it, unless there shall be farther Occasion.

caſion. All that we here propoſe, is, to put ſome principal Matters in their true and proper Light, which we have found to be greatly miſrepreſented and miſunderſtood. We deſire not to aggravate any thing. We would be very careful, not to do what may in the leaſt hurt the Character of any of our Brethren, who have ſeen fit to differ from us: And we hope, that notwithſtanding our late Differences, They will ſtill preſerve the ſame Eſteem and Affection for *Us*, which We are reſolved to do for *Them*.

I. *Advices for* PEACE, *&c.*

After ſeveral Meetings of the Proteſtant Diſſenting Miniſters of the Three Denominations, in and about the City of *London*, the following *Rules* and Advices were finiſhed, and agreed to, at *Salters-Hall*, *March* 10, 1718-19, upon a general Summons ſent to the whole Body.

We are clearly of Opinion,

1. THAT there are Errors in Doctrine of that important Nature, as will not only warrant, but even oblige, a Chriſtian Congregation to withdraw from the Miniſter, or Miniſters, that maintain and defend thoſe Doctrines.

2. That

2. That the People have a Right to judge for themſelves, what thoſe Errors are, and when they are ſo taught and propagated, as will juſtify them in withdrawing from ſuch their Miniſters.

However, we think it neceſſary, that the Right of thus judging and acting, be maintained and purſued, according to the following Advices.

I. That all Chriſtians, eſpecially Miniſters of the Goſpel of Peace, ſhould on the one hand carefully avoid giving any juſt Occaſion of Offence; and on the other, avoid and diſcountenance all unreaſonable Jealouſy concerning the Sentiments and Opinions of others, particularly of Miniſters; and all raſh judging of the Chriſtianity and Sincerity of their Brethren; and promote to their Power mutual Forbearance and Brotherly Love, as far as a juſt Concern for Truth and Holineſs will allow.

II.

II. If either Miniſters, or other Chriſtians, ſhould be charg'd with not holding the Chriſtian Faith, or propagating Opinions inconſiſtent with it, we apprehend, that no ſuch Accuſations ſhould be received by any, to whom Application ſhall be made for Advice upon ſuch Occaſions, unleſs the Accuſation be reduced to a Certainty, and two or more credible Perſons ſhall declare themſelves ready to ſupport and juſtify it when call'd to it: That by this means all private Inſinuations tending to Scandal may be avoided, and Proceedings had in that open and ſincere Way which the Goſpel preſcribes.

III. That when ſuch an Accuſation is brought, the Perſon accuſed be firſt privately admoniſhed, before the Matter come under the Examination of any Publick Aſſembly, or he be obliged to a publick Defence *. IV. If

* Thus far we proceeded on *March* 3d. And then thought fit to adjourn the further Conſideration of theſe Advices till the following *Tueſday*, *March* 10th,

IV. If after all, a publick Hearing be inſiſted on, we think the Proteſtant Principle, that *the Bible is the only and the perfect Rule of Faith*, obliges thoſe who have the Caſe before them, not to condemn any Man upon the Authority of Humane Deciſions, or becauſe he conſents not to Humane Forms or Phraſes: But then only is He to be cenſured, as *not holding the Faith neceſſary to Salvation*, when it appears that he contradicts, or refuſes to own, the *plain and expreſs Declarations of Holy Scripture*, in what is there made neceſſary to be believed, and in Matters

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10th; ordering a Summons to be ſent to every one of the Brethren who had withdrawn from us; which was accordingly done. We did particularly hope to have had their Help in the IVth Article; and to have calmly debated, every Sentence and Word in it. Some Changes we our ſelves have made from what it was, both in *Subſtance* and *Form*; and, tho' it looks to us, as it now ſtands, a very *Chriſtian* and *reaſonable Rule* of Conduct, yet we were not ſo ſet upon having our own Way, but we ſhould have readily received any thing that had been clear and convincing, in order to have changed our Minds.

there

there ſolely revealed. And we truſt that All will treat the Servants of their common Lord, as they who expect the final Deciſion at his appearing.

V. We further adviſe, that Catechiſms and other Summaries of Chriſtianity, and Expoſitions of Scripture by wiſe and learned, tho' fallible Men, ſhould be regarded as great Helps to underſtand the Mind of God in the Scriptures: And that all be allowed by common Conſent, to ſupport their own Senſe of Scripture upon proper Occaſions, with ſuch Reaſons as appear to them convincing, provided it be with Sobriety and Charity to thoſe who differ from them. We alſo deſire to ſecure the Evidence ariſing from Scripture Conſequences; tho' no Man ſhould be charged with holding thoſe Conſequences of his Opinion, which he expreſsly diſclaims.

VI. That where any, either Miniſters or other Chriſtians, think themſelves

bound in Conſcience, to declare againſt ſuch a Senſe of Scripture, as the Body of that Chriſtian Society to which they belong apprehend to be a Truth of great Importance, they ſhould, after the proper Methods have been tried for mutual Satisfaction, rather quietly withdraw from it, and ſeek Communion, or Service, in ſome other Chriſtian Society, than diſturb the Peace of that Congregation: And that there be no cenſuring of the Perſon who withdraws, or of the Congregation that receives him.

VII. That Miniſters, and People, both endeavour to know, maintain, and propagate the Truth in Love; inſiſting moſt on thoſe things wherein Chriſtians are generally agreed; more ſparingly, and with great Modeſty and Charity, on thoſe in which good Men do, or may, differ.

VIII. If any Miniſter or Congregation ſhall differ as to the Expediency of theſe Methods, or ſhall think any other more proper,

proper, we hope they will, as intending the ſame good End, ſtill preſerve Charity and Communion with thoſe Miniſters and Congregations that ſhall think fit to purſue theſe Advices.

To theſe Rules and Advices we have ſet our Hands.

Joſh. Oldfield, D. D. Moderator, *p. t.*

John Sheffield,
John Billingſley,
William Harris,
Simon Brown,
John Evans,
John Hughes,
Thomas Sleigh,
John Savage,
Samuel Wright,
Benjamin Groſvenor,
John Ratcliff,
Samuel Roſewell,
Joſeph Jenkins,
Moſes Lowman,
Joſeph Burroughs,
John Ingram,
Thomas Leaveſly,
George Smyth,
Lewis Douglas,

Jeremiah Hunt,
Samuel Baker,
Thomas Petken,
John Gale, D. P.
Iſaac Kimber,
Clerk Oldſworth,
Richard Rigby, M.D.
Thomas Kerby,
Edward Bearne,
Samuel Chandler,
William Sheffield,
Nathaniel Hodges,
Robert Billio,
Thomas Slater,
James Read,
Henry Read,
William Hocker, jun.
Richard Biſcoe,
Joſeph Bennet,

Benja. Avery, L.L.D.	*Richard Parkes*,
Joſeph Baker,	*Samuel Oldfield*,
Ben. Andrews Atkinſon	*John Cambden*,
Gabriel Barber,	*Nathaniel Foxwell*,
Nathaniel Lardner,	*John Conder*,
William Jacomb,	*Thomas Simmons*,
Samuel Savage,	*David Jennings*,
Samuel Highmore,	*John Eaton*,
Robert Lamb,	*Obadiah Hughes*,
Amos Harriſon,	*Arthur Shallet*,
John Bradley,	*Richard Tuddeman*,
Samuel Clark,	*E. Roſcoe*,
Daniel Burgeſs,	*James Richardſon*,
John Corniſh,	*Matthew Randal*,
Thomas Newman,	*William Buſh*,
Quintus Naylor,	*Chriſtopher Taylor*,
John Sherman,	*Thomas Cotton.*

There are ſeveral of our Brethren conſenting with us in theſe Advices, who deſire we would ſignify ſo much to the World, tho' they have not here ſubſcribed their Names.

II. *The* LETTER *ſent with the Advices to* EXETER.

London, March 17, 1718-19.

Gentlemen, Fathers and Brethren,

Honoured and Beloved in our Lord!

'HAVING heard with great 'Concern of the Diviſions 'amongſt you, we take the 'Leave you have been 'pleaſed to give us, hum-'bly to preſent you with a few general 'Advices, which we judge proper to uſe 'our ſelves, and would recommend to 'all, on ſuch Occaſions.

'We are ſatisfy'd, that things of this 'Nature are well known to you, and 'hope

'hope they will not be ill received, or 'unſucceſsful. We ſhall be glad to re-'ceive from you, the valuable Improve-'ments we promiſe our ſelves you will 'make upon them, or any thing with Re-'ference to them that you ſhall think fit 'to communicate.

'We allow not our ſelves to form a 'Judgment of your Affairs, upon ſo diſtant 'and imperfect a View as Rumours and 'Repreſentations, on either Hand or both, 'can give us, whilſt the whole is not 'before us: Your Prudence and Good-'neſs aſſure us, that we may depend upon 'the like from you.

'We can truly ſay, the Advices we 'ſend you are the Reſult of ſerious Prayer, 'as well as long and mature Delibera-'tion. They have taken their Riſe from 'no Party-Views, and aim at nothing but 'the common Good: We have ſo cal-'culated them for Peace, as to ſecure 'Truth together with it: And for Sub-

'ſtance

‘ ſtance, they have the Approbation of a ‘ great Number of our principal Gentle- ‘ men and Citizens, as appears in a Paper ‘ ſubſcrib'd by them, and laid before our ‘ Committee of the Three Denomina- ‘ tions.

‘ We add our earneſt Supplications, ‘ that God would accompany them with ‘ his Bleſſing to eſtabliſh Peace and Truth ‘ amongſt us : And freely declare, that ‘ we utterly diſown the *Arian* Doctrine, ‘ and ſincerely believe the Doctrine of ‘ the Bleſſed Trinity, and the proper ‘ Divinity * of our Lord Jeſus Chriſt, ‘ which we apprehend to be clearly re- ‘ vealed in the Holy Scriptures ; But ‘ are far from condemning any who ap-

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N. B. The human Words [*Trinity* and *proper Divinity*] in this Declaration of our Faith, are uſed only to notify the things we ſpeak of ; and we do not preſume, in the Way of *Teſt*, to go into any particular Explications of thoſe things, either in our *own*, or *other* Mens *Words* : But for that we refer to the *Holy Scriptures* ; whence it may appear, that we take the Scripture-Account of thoſe things to be the *beſt* and fitteſt we can uſe on ſuch an Occaſion.

‘ pear

'pear to be with us in the Main, tho' 'they ſhould chuſe not to declare them- 'ſelves in other than Scripture-Terms, 'or not in Ours.

'May the Great and Good GOD 'pour out of his Holy Spirit abundantly 'upon us all; and the Prayers of you 'all be continually for us, that we may 'increaſe in Grace, and in the Know- 'ledge of our Lord and Saviour. We 'are

Your Affectionate Brethren and Servants in our common Lord,

The Miniſters in and about London.

Sign'd by Me in their Name, and by their Appointment,

JOSH. OLDFIELD, *Moderator.*

'*P. S.* This LETTER is to all 'whom it may concern; and there- 'fore it is deſired, that it be com- 'municated to all ſuch with the Ad- 'vices.

III. REA-

III. REASONS *for not Subſcribing the PAPER offered at* Salters-Hall, March *the Third*, 1718-19.

THE many *Miſtakes* ſpread abroad concerning this Matter, and the *Prejudices* which we find ſome have endeavoured to fix in Peoples Minds againſt us, and the *ill Uſe* which the *Enemies* of our common Intereſt are endeavouring to make of our not Subſcribing on the Occaſion mention'd, lay a Neceſſity upon us, to give the World the Reaſons of our Conduct; Which are as follow,

I. We could not ſubſcribe the *Paper offered us*, becauſe our doing it *then*, would have been a manifeſt *Breach of Order*.

The Caſe ſtood thus,

On *February* 19, 1718-19. the *Body* of

Proteſtant Diſſenting Miniſters in, and about, *London*, were called together, to conſider of a Paper, containing *Advices for promoting Peace*, &c. Which Paper was recommended to them by their *Committee* of *Three Denominations*; and thereupon, in a very numerous *Aſſembly* of *Miniſters*, it was voted and reſolved, to proceed in conſidering it *Paragraph by Paragraph*; and this without any Diviſion, or any conſiderable Appearance of Hands to the contrary. On *February* 24, was a *ſecond* Meeting; at which Time the Names of all preſent were ſet down, and then called over one by one; each *Denomination* being to approve or diſapprove of ſuch as were reputed to belong to them; and *Exceptions* were allow'd to be made againſt any, whoſe Preſence with us might be objected to. After this, Matters were debated for ſeveral Hours, and at laſt, a *Queſtion* was agreed to be put, for the Deciſion of which a Diviſion was found neceſſary; and then it was carried by the *Majority*, that *a Declaration concerning the Trinity ſhould not be*

be inſerted in the Paper of Advices. But, notwithſtanding theſe Reſolutions, ſeveral of our Brethren, at a Meeting on the 3d of *March*, renewed a Debate, to the ſame Purpoſe with that, which before was agreed ſhould be *laid aſide* 'till we had gone *through the Advices*; and would not acquieſce in the Determinations of a *Majority*, even in the *Method of Proceeding.* Inſtead of this, they withdrew from our Aſſembly, and went *by themſelves*, to ſubſcribe their Names to a certain *Roll of Paper*, wherein was contain'd (as we were told) the *firſt Article* of the *Church of England*, and the 5th and 6th *Anſwers* in the *Aſſembly's Catechiſm.*

This Management, we could not but interpret, as having a direct Tendency to overthrow the *Great Rule* neceſſary to be obſerved in all *Societies* and *Aſſemblies*, to prevent their being *tumultuary* and *inſignificant:* And to a Violation of this Rule we muſt impute whatever then happened that was *diſorderly.* We alſo look'd upon this as tending to prevent our *future Aſſembling* in a *United Body* of the *Three De-*

nominations; which yet we take to be *uſeful*, for preſerving a mutual *Friendſhip* among us, and ſometimes *neceſſary* for our *common Intereſt*.

We took it to be yet a further Breach of Order, That, after our Brethren ſhew'd they were reſolved to act contrary to the former Agreement of the *Majority*, they would not ſo much as allow us the proper Queſtion ſhould be put, *Whether we ſhould proceed*, or *not proceed?* before any other Matter was entered upon.

But that which carried the Breach of Order to ſuch an Height as to make an unhappy Difference, was, Their *withdrawing* and *ſubſcribing* as abovementioned.

Our Brethren being thus ſeparated from us, leaving the *Moderator* in the Chair, and us to act as we thought fit; we then went on with our Advices according to Agreement, accounting ourſelves properly *The Body*, and not thinking ourſelves at all concerned with what our Brethren were doing, out of *Place*, *Time*, and *Order*.

II. We could not fall in with the Subſcription propos'd, becauſe we obſerved that the *inſiſting upon it at that Time*, was, to *delay* our conſidering the Paper of *Advices* before us, and if it might be, to ſet it *wholly aſide*. Some were ſo free as to make open Acknowledgment of this. And *this* we thought a very good Reaſon why we could not go about Subſcribing; ſeeing the Advices we were ſummon'd to conſider, did not (as we apprehended) deſerve to be in ſuch a manner rejected, but were every Way worthy of the Conſideration of ſuch a *Body* of *Chriſtian Divines*. We were exceedingly pleaſed with the great and noble *End* propoſed; *viz. A promoting Peace and Charity among Chriſtians*; without which, *had we all Faith, ſo that we could remove Mountains*, (1 Cor. xiii. 2.) we ſhould *be nothing*: And we thought the *Paper before us*, which we had heard read once and again, might be made very ſerviceable to anſwer the End it propoſed, and at the ſame Time to promote *Truth* and *Holineſs*.

III. We

III. We did not think fit to ſubſcribe, becauſe we thought *no ſufficient Reaſons* were offered, for our ſubſcribing.

We were preſt to it, that we might *clear ourſelves* from the *Suſpicions* of *Arianiſm*. But, as we knew no juſt Ground of Suſpicion, much leſs of any Charge againſt us, we thought it would ill become us ſo far to indulge an *unreaſonable Jealouſy*, as to take a Step of this Nature for removing it; eſpecially ſince doing ſo would have been inconſiſtent with *one* of the *Advices* which we thought neceſſary to be given, and which was founded upon an *Apoſtolical Rule*. And we ſee no End of ſuch Jealouſies: For, if we may be ſuſpected of *Arianiſm* without having taught any Thing like it, and tho' we have taken all proper Occaſions to offer our Reaſons againſt it, and that not only from the *Pulpit* but ſome of us from the *Preſs*; We ſay, if we muſt be ſuſpected, merely becauſe we would not ſubſcribe what our Brethren would have us; why may we not be ſuſpected of *Hypocriſy* after we

we have done it? And then pass in the World for *Arians*, and *Cheats* into the Bargain. We never yet thought *Jealousy* and Suspicion to be such good-natured Things as to be satisfied with a *few Good Words*.

It was also urged, That to subscribe as they would have us, would give the *greater Weight* to our *Advices*, in Case we should send them to *Exeter*. On the contrary we could not but think, that tho' they might be regarded by *One Party*, because they would interpret what we did so as to justifie their own Conduct; yet they could be taken by the *other* side in no other Sense, but making ourselves a Party *against them*, which we thought would no Way suit with Advices intended to make *Peace*, as well as to secure *Truth*. And we had Ground to hope that our Advices would be received by all *impartial Men* on Account of what was contain'd in them, as far as they carried Reason and Evidence along with them.

There was another Thing offered, That, if we subscribed it would prevent the

the *ſpreading of Erroneous Opinions* amongſt Thoſe whom our Names might be ſuppoſed to Influence; whereas if we refuſed, They might be in Danger from a *wrong Apprehenſion* of our Sentiments. But we could not think ourſelves anſwerable for any Arguments drawn by others from groundleſs *Suſpicions* concerning us; nor that thoſe Suſpicions were a juſt Reaſon for our coming into ſuch a Subſcription: We thought we had ſufficiently guarded againſt them in the *Courſe of our publick Miniſtrations*; And we are ſtill fully perſuaded, that a Faith built upon our Authority is a vain Thing in *itſelf*. We think ourſelves obliged often to inculcate this Principle upon our Hearers, "That they ought not to form their "Judgment in Matters neceſſary to Sal-"vation, by the private Sentiments of "their *Miniſters* any farther than they "are ſupported by the *Word of God*." And we aſſure ourſelves that a tender and ſcrupulous Regard for *the Word of God alone*, will never be thought either dangerous, or inconvenient, to the *Body* of *Proteſtant Diſſenters*.

IV. We

IV. We ſaw *no* Reaſon to think, That a *Declaration* in *other Words* than thoſe of *Scripture*, would ſerve the Cauſe of *Peace* and *Truth*; but rather be the Occaſion of *greater Confuſions* and *Diſorders*: We have found it always ſo in *Hiſtory*; And in *Reaſon*, the *Words* of *Men* appear to us more liable to *different* Interpretations, than the *Words* of *Scripture*: Since all may fairly think themſelves *more at Liberty*, to put their own Senſe upon *Humane Forms*, than upon the Words of the *Holy Ghoſt*. And in this Caſe, what Aſſurance could we have that all who ſubſcribed meant preciſely the *ſame Senſe*, any more than if they had made a Declaration in *expreſs Words* of *Scripture*?

V. The Subſcription inſiſted on, Was *beyond even what the Legiſlature itſelf* requires of us. For the Legiſlature has thought fit to require only our *once ſubſcribing*; and this being made a neceſſary Condition of exerciſing our Miniſtry, we ſhould be highly blameable to neglect

that Work, by refuſing to comply with what is required of us, when we can do it with a ſafe Conſcience: But we have always thought that *ſuch Humane* Declarations of *Faith*, were far from being eligible on their *own Account*; ſince they tend to *narrow* the Foundations of Chriſtianity, and to reſtrain that *Latitude* of Expreſſion in which our great *Legiſlator* has ſeen fit to deliver his Will to us.

VI. We did not think fit, to pay ſuch a new and unwarrantable Regard to the *Catechiſm of the Aſſembly of Divines*: It being what they themſelves, have in Effect, declared againſt; and we fear, many pious Chriſtians will be leſs ready to make the proper Uſe of this *Compendium*, when they ſee ſuch Colour given for its ſtanding in the Place of the *Word of God.*

VII. We take it to be an inverting the Great Rule of *deciding Controverſies among Proteſtants*: Making the Explications and Words of *Men* determine the Senſe of *Scrip-*

Scripture, inſtead of making the *Scriptures* to determine how far the *Words of Men* are to be regarded. We therefore, could not give our Hands to do that, which in preſent Circumſtances, would be like to miſlead others to ſet up Humane Explications for the *Deciſive Rule* of Faith. We then did, and do now judge it our Duty to remonſtrate againſt ſuch a Precedent, as opening a Way to (what we dread) the moſt fatal *Breaches on Goſpel Liberty.*

VIII. Tho' we would not charge our Brethren that requir'd our Subſcription, with a Deſign which any of them do diſclaim, yet to us it appeared, and does ſtill appear to have the *Nature of Impoſition*; which has been the great Engine of Diviſion among Chriſtians from the Beginning, and has done unſpeakable Miſchief to the *Chriſtian Church.*

IX. We thought it would be a Reproach upon us, to do any Thing that look'd like *giving up our Chriſtian Liberty*,

when *others* with ſo great *Strength* of Argument are pleading for it.

X. We foreſaw the Subſcription inſiſted on would occaſion *Reflections*, and become a *Mark of Diſtinction* ſet on thoſe who ſhould not ſubſcribe: And we knew that ſeveral, who had the *ſame* Faith and Opinions concerning the Trinity, with *ourſelves* and our *Brethren*, yet could not be ſatisfy'd to come into any Humane Explications.

XI. We could not but think it would highly reflect on *thoſe among ourſelves*, who had been known often to declare againſt every Thing of this Nature.

XII. We obſerved the *Enemies* of the *Proteſtant Diſſenters* to be great Encouragers and Approvers of ſuch kind of Proceedings; and we have ſeen how many Ways they are ready to take Advantage of our Brethrens Subſcription ſince.

To add but one Thing more, We did not think it proper to ſubſcribe, becauſe

cauſe if this Humour was *once* complied with, we could not tell *where it would ſtop.*

F I N I S.

POST-

POSTSCRIPT.

WE desire it may be more particularly remarked, That in Our declining the *Subscription* propos'd to Us, we apprehend, We have taken a *more effectual* Course to prevent the Growth of *Errors* concerning the *Doctrine of the Trinity*, (Whether those of *Arius*, or any other,) then even Our Brethren who so earnestly insisted on it. May not the Method they have taken, tempt Men to question, Whether the Scriptures be so *perfect a Rule of Faith*, as Protestants have all along represented them to be? and to conclude there must be something wanting in *Scripture* Argument and Evidence, when We betake Ourselves to *Humane Declarations*, and dare not depend upon *Those* which are Unquestionably *Divine*? Will it not give great *Advantage* to the *Adversaries* of the Scripture Doctrine, when

when We are obliged to defend not only the Doctrine *itself*, but the *Humane Words* made neceſſary to explain it? It cannot be but new Queſtions will be ſtarted, and New Points ariſe to be defended; all which would be Difficulties needleſsly brought upon Ourſelves, and create Diſputes among thoſe who embrace the Truth, and might join in ſupporting it.

We would not treat the *Laws of God* with leſs Reſpect then is paid to Thoſe of Our *Country*. When any *Form of Words* is preſcribed by the *Legiſlature* as a *Teſt* or Declaration, no Men, or Number of Men, were ever allowed to put an *Explication* of Their own or Others, either inſtead of thoſe Words, or together with them; nor do any preſume to do it. Can the Words of *Humane Declarations* be truſted to anſwer the Purpoſes of *Civil Government*; and not thoſe of *God* to anſwer *His?* eſpecially where the *Importance* is ſo vaſtly diſproportionate?

We cannot conſent to what, in our Apprehenſion, has ſuch a Tendency, eſpecially in preſent Circumſtances, to narrow the

Chriſtian

Chriſtian and Proteſtant *Liberty* of the People; and to divert them from attending to *Practical Religion*. In ſome Points and ſome Caſes we may no doubt ſubmit to *Legal Demands*, when yet we ought by no Means to countenance it where there is no *Pretence* of Authority: But If we will bind Ourſelves, to *Humane Deciſions*, in the deepeſt Points of *Revelation*, as if *They* were abſolutely neceſſary to Communion; will not the natural Conſequence be, the leſſening of Peoples Regards to the *Words of God*, and placing an undue Regard to the *Words of Men*. Nor ſhould Men be led into *curious Enquiries* about thoſe Things, in which even *Superior Capacities* loſe themſelves, and by which the Minds of People will be taken off from the plainer Truths and Duties of Religion. And what will *Truth* itſelf avail if it be not improved into *Holineſs*; or if it be made Inſtrumental to deſtroy or abate that *Charity* which is the *Bond of Perfectneſs* and the *fulfilling of the Law*.

F I N I S.

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